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Jeff Moyer interview for the Lest We Forget Collection of Oral Histories

Jeff Moyer

Mark Lyons

WRIGHT STATE UNIVERSITY
Lest We Forget Interview Project

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Interviewer: Mark Lyons

Interviewee: Jeff Moyer

Mark Lyons: Alright, any time you're ready.

Jeff Moyer: Ok. Um...I was born in uh on February 20, 1949 and my brother Mark was born on August 9, 1954. I was five when Mark was born and I remember my parents going to the hospital um...and my dad coming back the next morning and he--I was sitting on the porch waiting for him and he, he walked right past me, didn't say a word but he was scowling and his face was in a dark mask. And he didn't say anything. My mother and my brother came home a few days later and my mother uh you could see was heartbroken and she explained that Mark had a--what was called in those days mental retardation, today we call it cognitive--severe cognitive disability. And the way she described the--what she had been told was that he, he didn't look--in those days nomenclature was like a mongoloid or having down syndrome--but uh, his reflexes, he obviously from birth showed a high degree of cognitive disability. Uh, growing up uh Mark was denied attendance in pre-schools one after another. Uh, my mother even formed a co-op through church so he could have a place to play with other kids and to grow socially but even there the parents said not him, not here. They wouldn't allow him to participate. He attended kindergarten only because we lived next door to the kindergarten teacher and she talked to the principle and he was allowed in a year late. And uh, he--they didn't think he could repeat kindergarten again because he was getting too big, he was now two years older than the rest of the kids. But he had been the victim of a lot of cruelty um in the neighborhood. Lots of beatings and um, just--

ML: I'm sorry Jeff.

JM: Yeah?

ML: I think that door's open.

Judy Leasure: (off camera) oh.

Mark: And anytime.

JM: Mark uh was able to attend kindergarten because we lived next door to the kindergarten teacher and she was able to intercede with the principle and we'd all gone to that elementary school while I was in second--no I...well it doesn't matter. I guess I was

in fifth or sixth grade by the time mark was heading into kindergarten, but in any case the family had--my sister and I had gone to the elementary school. But uh, he attended kindergarten and first grade. By this time he had--he was being brutalized regularly and uh he attended about three weeks of first grade and then refused to go back because of the abuse he was taking to and from school, particularly. My mother at one point--he didn't come home for lunch and there was some neighborhood kid that was kind of assigned to walk with him and she went looking for him and found him uh standing in the sprinklers in the library lawn with a bunch of kids making him stand there, and every time he tried to get out they made him go back in to standing in the sprinkler. But it was--I mean he was beaten with croquet mallets and tied to a tree by his neck and many other uh very, very, very act of cruelties.

It was becoming an untenable situation for the family. And by the time he was seven there were just no schools that would accept him or that he would go to. Public school wasn't really working but in any case he had refused to go back. And uh my parents explained that there were--there were real expensive institutions which would cost as much as they said an education at Cornell on an ongoing basis or state institutions which weren't as nice but they had been told this was a place where Mark would get uh his educational needs met and learn a trade and be with people of his "own kind" and uh where he wouldn't be the victim of the cruelty. And uh they also talked about the impact that Mark was having on the family and that it was uh that it wasn't fair to us as the brother and sister um that so much of the family's attention was around Mark's needs.

And I hear them now as a string of rationalizations but they were being um forced into a decision by circumstances and particularly that Mark was--had no quarter, he had no friends, he had no school, he had no--there was no safety for him. And I think that most of all they believed this was a place where he would be safe. So they um they got--they applied, he had to be able to take care of himself. He had to be able to eat and uh dress himself. By the time he was seven he was able to do that. And uh his name went on a waiting list and next thing--you know relatively quickly--a few months later in January, the word came that there was an opening in Columbus at the Columbus State Institution. We lived in Cleveland. It clearly wasn't the closet institution but it's where there was an opening. And my parents drove down and they showed them what was called the reception center where the first 30 days were spent and it was a cheery bright place with um new, new place and clean. It looked pretty nice and uh so the decision was made that that's what they were going to do.

So on January 12, 1962...1963 rather...Mark was um his clothes were packed, all of his possessions and uh he was driven to Columbus. And we were told wait 30 days before you visit um and uh or maybe it was longer than that, but there was a period in psychology classes I remember they talked about when people were "settling in" to institutional life. But my parents went initially they were told keep the number of people to a minimum and again it was in the reception center and it was very difficult. Mark cried and cried and cried when they left. And uh then came the time when uh I was allowed to go and I was 13 and I must say that when Mark was institutionalized there was a guilty sense of relief that I had the room to myself and I had quiet and I had the

predictability and I could bring friends home without the disruption and I felt guilty but I did feel relieved.

I went into the institution and uh when we walked into the room where Mark was, it was a large uh high ceilinged room with uh high windows covered in a like a prison wire and uh the smell was it was just ghastly. It smelled of urine and uh disinfectant. And as soon as we walked in there was a great sound of 50 little boys running toward us. And they were clinging and touching and it was an overwhelming experience and I realized that Mark was three tiers back. He was in the pack reaching out to me and he was just one of 50. And it was a very uh chilling...reality. This is what his life was.

Uh over the years um the older he got the um the worse things got for him, not that there was anything good about that. But as he--by the time he was 13, they had uh explained that he was no longer going to be educated because he wasn't participating--wasn't cooperating. He'd thrown his shoes through uh the window of the classroom. And uh so he was now no longer in school and his life was that room and another room adjacent to it that had uh 50 chairs and a television bolted to the wall.

I would go and visit every month and when I was 17 I went and uh moved to Columbus for the summer and uh visited him every week. And I remember uh...I never had--I always had a very uneasy feeling about the staff that took care of people but I was playing--took my guitar when I would go in the summer when I was living there and I'd sit under a tree in the... cottage "the cottage" of guys that Mark lived with would gather around and anyone else that was outside. And I would play and entertain them and there was a little girl maybe seven years old that came walking up with greasy hair stuck to her head, a little uh unbelievably thin worn cotton dress, but she approached me with her hand out and uh just staring at me as if I was a god and just touched my guitar. And this woman who was her staff walked up behind her and grabbed her by the shoulder and threw her onto the ground. Just threw this little ragdoll of a child on the ground. Screaming at her, "I told you not to touch him. I told you not to touch anybody." And this child just lay on the ground too, too overwhelmed to even cry. She just sort of laid there and whimpered.

Uh, Mark began to masturbate as kids do and because he uh...I mean there was no privacy, there was no appropriate place but because he masturbated and apparently they felt it was inappropriate they began to inject him with female hormones when he was....I don't know...14, 13, 12 something. And it uh began to change his body. He lost all the hair on his arms and legs and his nipples became engorged. To this day his body has that those um changes.

Um I, I had moved to California when I was 19 and uh all those years I would come back once a year and always go see Mark and from the time I was probably 16, often my visits were going alone. I would go down to Columbus to visit friends and take a bus to the institution and walk up the long...long driveway and uh I would always try to spend as much time as I could on the--in the environment with him because it seemed so unfair to him to take him out and give him a Cinderella experience then return him. So I saw

lots of what happened on the unit um and the real mean spiritedness of the staff that worked there. They seemed to be of one ilk and that was that controlling others was something that gave them a sort of perverse joy.

I remember one time um Mark and I were there and the attendant was a gruff um...guy uh looked like ex-military maybe and he said something to Mark um about, "you better behave or I'll punish you again." And I said what do you mean punish him? What do you do when you punish him? He said, "I made him lay down facedown under his bed on the floor." And this is an iron cast bed that uh you know very low to the floor. And uh no doubt that was a terrifying experience and a brutal experience. But he was--he just told me flat out that that's the punishment.

When Mark was 16 he tried to run away and uh I went to uh I was in California, I got a call from my folks that--from my mother there that he had tried to run away and the police captured him and brought him back. And that they got a call that he was locked down and uh they could not bring themselves to go but they wanted--they were begging me to come back and see what happened. So I got on an airplane and flew into Cleveland and next day took a bus to Columbus and um Mark was in a...a small locked area--not all the wards were locked all the time but this was an area of particular...prison like conditions. And uh it was about two in the afternoon and I--they had to get him up out of bed. He was so drugged he could barely stand and he was terribly beaten uh just terribly beaten. His face was just a mass of scratches and bruises and uh scrapes. And I don't know when or where or how that happened but uh somewhere between his escape and his return uh the time I got there he was savagely beaten. And he often showed scars or marks of fresh beatings, bruises, scratches, scrapes as he was often um brutalized.

I had uh...not long before that gone to a concert at the institution and Mark and I were on stage and uh Mark was just part of the performance and I think that probably what happened was when I left he uh he began to really receive the abuse from the other people there because he had been lifted up and they were going to show him that he wasn't all that.

Sometime around that same period, maybe it was the next year, he had been moved to a different uh unit. The units were all the same, all 50 beds, all 50 chairs. Some of them were in buildings that were three stories high with wrought iron fire escapes and that's how you'd get to them. You'd walk up three flights of fire escapes. At one point he was thrown down the fire escape and badly damaged his leg which uh still today is a source of great pain and actually a life threatening circumstance for him cellulitis edema. But I remember uh a...in another--maybe a year later visiting him and leaving and it was in a new unit that I wasn't familiar with, kind of off the beaten track. But there was a nod of maybe half a dozen uh inmates who were also in prison there. And he was crying and crying and crying. He didn't want to let me go and uh I was wearing a denim jacket and I just said "here" and gave him my jacket and said "just think of me when you wear this and I'll be back." And uh these six guys were standing on a landing watching this and the one said, "oh don't worry we'll take care of your brother. We'll take care of him." And it was a malevolent threatening....and this was clearly like a gang. There were probably

five or six men that uh by this time he was probably 18 or so, but these were young men who clearly had malevolent intent. I don't think the abuse that went on in those institutions were always at the hands of the staff. Often it was just the um perverse circumstance of the social order that developed internally, much like prison.

But, uh in those years I, I felt a helplessness and a hopelessness about his circumstances. I'd asked when I first went off to California that my parents give me custody of Mark and I would take him with me and we'd--I'd live with him. I was living in a commune at the time and the people said that he'd be welcomed. Of course they wouldn't hear of that and the fear that my parents lived with, and I think the fear that most parents are inculcated with is it's a one-way door. If you take him out of the institution, he'll never get back in. And um, there were no community resources; there were no community programs or living circumstances. And it was just the fear of you know this someone that they, they didn't feel capable of taking care of. He had some aggressive and violent behaviors but I think that those were circumstantial, that he was...when you abuse someone they build up that internal violence and uh reactivity. And he had been abused since he was a very, very young child.

Mark uh lived in the institution from the time he was eight until he was 27. He uh...the first year he came home for Thanksgiving and they took him back and he cried all the way back. When they went down and got him at Christmas and on the way back he, he wailed and he screamed and he hit and he--and my father said he would never again take him out. And he didn't. In those 19 years Mark never uh...was off grounds for more than a meal and uh never came home, yeah for 18 years.

The uh at one point I, I can recall um in fact it was the day I left him after I'd given him my jacket. I headed out and I had low vision in those days. I could see but not well, and I got lost and I wound up in the back lot, if you will, the back lot section of the institution stumbling around and, and feeling um that I was...I mean I was terrifically lost. I had no idea how to get out and I did come across the graveyard and it was uh...shocking and grim and uh humble and sunken grave sites and just stone markers. I, I don't recall that they were numbered but I think that's what was done. I've seen them at the Smithsonian...the uh...an artifact that was just that. But it was probably my darkest hour uh in terms of my sense of the place. It just seemed like a...it was a…it was a prison. There was no way out for Mark. And uh I swore as I finally found the right road out that uh if I ever could do anything to uh to change such circumstances I would, but I didn't know how I didn't have the skills. I didn't even live in Ohio. But it was a constant uh bleeding hole in my heart that my brother was living in such desperate, violent, depraved and uh terrifying circumstances.

When he was locked down, when I was 21 and he was 16, I went um…after I got him back to bed and uh I found the psychiatrist and I--he was a burned out gentleman sitting at a desk with an ashtray overflowing with cigarette butts and piles of files everywhere you looked in a grim little office and I told him Mark's circumstances and uh (coughs) excuse me the fact that he was so drugged that he...was not able to stay awake and he, and he did find his file and he told me that he was taking 800 milligrams of Thorazine or

being given 800 milligrams of Thorazine which is enough to drop a horse. And he said uh I'm not, I'm not giving medical care to people. I'm not doing therapy with people. I, I think I might remember who your brother is but I have ni--I see 900 patients and all I do is provide crowd control. He was...I mean it was a moment of brutal honesty that I really understood...the uh the real picture. That Mark was being drugged to control his behavior and his behavior was get me out of here. And he wanted to run as fast and as far as he could. He did try to run away several other times.

In 1982, um...Mark was moved back to Cuyahoga County, which is not one of the feeler counties for the Columbus State Institute but uh he was uh returned to uh a sixteen bed uh facility on the grounds of the state institution and uh in an enclave of five such buildings. And uh he was--that's when I began--I moved back--he moved back in '81, I moved back in '82. And I moved back in large part so I could help him and be a part of his life and uh and connect with him as a brother. And we uh...I watched him...in those days uh he lived there for five or six years. He would get uh so angry and you know the circumstances were so difficult that he would, he would put his hands through one foot square fire windows in the fire doors, these small chicken wired...like, like glass block and he would actually punch through them and just tear up his hands. And uh those were days when he would be sent home.

One time it was 30 below 0 and he was sent out in a windbreaker, a light, just a light nylon jacket. Another time he came out in the snow in--in thong sandals. And I had just bought him new expensive tennis shoes and put his name in marker on the sides, large letters so they could be read. And uh I went in and I said, "you know look uh he's wearing sandals. Where are his shoes?" Well uh we don't know where his shoes are and I said, "Mark, where are your shoes?" David, and he said David Smith took them. And I said, "Well, can--could we ask David Smith or could you look in David Smith's room?" "No, privacy. We can't do that." Well I said, "Look it's snowing and he needs shoes." And there in David Smith's closet were Mark's shoes. He uh...everything that you'd give him uh in Columbus would be gone the next day. And uh similarly, the um…16 bed facility where he lived.

When he was getting ready to move out, I happened to uh I went and was uh doing an inventory of what he had and there was like one threadbare flannel shirt and a couple pairs of pants that weren't his that didn't fit. And I was looking in his drawer; in his bureau...they had rearranged the room at that point. He had one roommate. And I found in uh in his roommate's bureau, which I went into by accident, all the baseball hats and the hip packs and the things I had given him over years uh that his roommate had taken and shoved in his own drawer. Uh when happened to--I was invited into a gentleman's room across the hall and he had a closet full of clothes and posters on the walls and jewelry boxes full of personal possessions. And Mark had nothing because he was low functioning and he didn't have the capacity to uh--people were taking advantage of him and no one was minding the store. The staff were not taking responsibility for people's civil rights, for right of private property or uh right of um safety.
Took a series of moves, uh 20 years of advocacy, but uh last year in June Mark was finally moved to a permanent, beautiful, refurbished home uh in my neighborhood that uh

where he will live now forever. And it uh...it strikes me that the people, the best advocates get the best service. There's, there's not enough to go around and uh that only people who have tenacity and information and uh advocacy--and can advocate effectively. Can create change in a--in a world of scarce resources. But as Mark has moved into a normal home which the right of private property, with safety, with medications that are appropriate, he uh he's become a lively, energetic, loving, gentle, forgiving, courteous, uh man with a wonderful sense of humor. Who loves nothing more than uh his family and uh his pride and his work. Um Freud said that we achieve maturity when we're able to commit ourselves to work and to uh loving relationships and uh what I've seen for Mark is that as his life has improved, normalized as he has...been provided with the, the same rights of dignity and safety and uh personal property and personal expression that everyone else doesn't even think about, it just comes with living, being a human being.

His negative behaviors, his anger, his violence towards property and himself and other people have uh been eliminated entirely. It uh I'm convinced that we, we took generations and generations of people with uh...cognitive disabilities and created uh in those institutions, circumstances that made people uh violent and created mental illness and created um abuse uh internally and um certainly abusive situations, but uh when Mark talks about Columbus he, he says you know nevermore, never again, he's not going back. And he just, he knows that but he says it now and he believes it and it's...he can say it with strength and belief that that's--that part of his life is over.

At Christmas a couple years ago he and I were sitting in a quiet moment, everyone else was out of the house, and I asked him what Christmas was like in Columbus. And he said the boys beat him up. That's all he said about it. Every now and then you get a lucid insight from Mark about what happened, but...I, I was witness for 19 years and uh I remembered and you know things like the female hormone injections and the drugging to the point of unconsciousness and the beatings and uh...the bedlam, the cafeteria, uh once got there around a meal and I went looking for Mark, I was told where he was and I went to find the cafeteria and it was uh...the noise level was un--it was unbelievable, it was--it was just--it was a crushing level of noise and long, long institutional tables where people were sitting with their trays and uh eating as quickly as they could eat or having their food stolen uh just...there was no--there was no one even attempting to maintain control. It was just the worst possible uh circumstance and since Mark's years in that institution he, he still has to be reminded to eat slowly and put one mouth of food in his mouth at a time. He'll put as much in his mouth as he can possibly fit in and I'm sure it's an artifact or an outgrowth of uh being in circumstances where if he didn't eat it, it would be stolen from him.

Mark lost uh he's lost all of his teeth uh the total lack of hygiene, the lack of uh assistance with dental, personal dental care and the lack of minimal, minimal dental care, whatever was provided. Um, he uh, he at one point um was hospitalized for hepatitis which came from the filth in those circumstances and the lack of, the lack of any kind of personal space. In fact, I think it was an epidemic that swept through the institution. Uh, but he was uh...you know when we think about institutions and realize that those places were

beneath the level of what we consider appropriate treatment of prisoners of war under the Geneva Convention...that uh unlike any other uh subgroup in the community, people with disabilities that are cognitive or uh emotional, people with histories of mental illness, were, were sent to places that uh...they can only be called prisons and we--it wasn't just warehousing, uh it wasn't neutral. These were places that were vile, and negative in every, from any standpoint that can be measured. From any...any humane assessment of how uh the least capable human beings should be treated.

Uh...our social contract was uh systematized, institutionalized, uh active, abuse, neglect and violence. And...we are--we aren't far from recreating that. There are sentiments among many people that the best way to care for people is in...in groups, you know Newt Gingrich talked about re-establishing orphanages, and there certainly are people who would like to see those places uh reopened and reinstituted. And I think that what we need to do is to repeat and repeat and repeat the fact that uh those concentration camps, those houses of horror and degradation are a part of our immediate history and that many people bear the emotional and physical scars, from having been there, and that uh...if we--if we truly are compassionate and a... human rights oriented democracy, that our social contract must forever change so that we--so that we don't ever forget. And so that we continually move forward until every human being had the right of uh dignity and, and uh quality of life.

ML: (off screen) Um, may I ask a question?

JM: Yeah.

ML: Ok uh kind of change the focus from you telling Mark's story to telling us the effect this had on your family. And uh tell us the general affect and then maybe a couple of stories about uh that.

JM: Well the affect that my brother's institutionalize, having been institutionalized had on my parents was uh crushing. It was uh devastating and it uh it drove them both to uh an early grave. My parents--after Mark was institutionalized, became alcoholics and um...I'm--every night would numb themselves to the point of uh unconsciousness so that--I supposed to kill the pain, let them forget. When we would visit um it was 150 miles, three hour drive, uh and grim. My mother would tremble and it was just uh she'd become undone. It was a very...brutal uh experience for us as a family. Um...my mother survived my dad. My dad died in 1980. And uh my mother survived until '95. But, as I was advocating and I--she was the guardian, I was just the advocate, but as I would find that--that sliver of light that--to open up into daylight, to take the next step, she would often resist and uh not want him to be in circumstances that were freer, uh more community integrated or more--that would actually involve more family responsibility. And I think it was the fear of if this fails, he cannot live with me. Um...but she never s--she never--she did not live to see him in the home he lived in--the home he lived in before the uh supportive living home that he's in now. Which was also a very good situation for him, a house I rented that a couple guys, my brother and another fella lived in. But I was the land--I was the lessee and the county covered the costs. But the um, the a--the effect on

the family I think has been uh...for me, certainly as uh...an advocate for social justice, I think my, my passion was ignited by those years and his circumstances.

Um...my sister...chose the path of least resistance and has avoided contact or responsibility. Um...and I think she bought into the...you know the lie that this is a place that you know...my mother always said that she didn't want us to be respond—we, we Mark was not our responsibility. And my sister willingly agrees with that. That she doesn't feel like Mark is her responsibility. My kids um...particularly my son has been sensitized to uh...Mark's circumstances and to the circumstances of everyone like Mark. And he's become uh...he's a great and gentle soul around those issues and has done things like stand up in comedy clubs...tell a comic who is telling one retard joke after another that it's not funny and what you're doing you know ridicules people who have a circumstance they can't control. And he actually got a comic in a comedy club to change his...change his line of jokes. And uh although he was nearly thrown out and he lost the circle of friends he went with because they felt he was you know being a jerk. But I think it--it's, I think it's uh...Mark's circumstances have had both very positive and very tragic impacts, impact on the family. My parents because of the fact that it was their decision and uh the guilt they felt over it and uh as I said my--at least my son and I have been...I think deepened by it. Made more sense of it.

Others in the family, there, there really is...there are no cousins or aunts and uncles that uh are involved at all. And uh it's very sad to me that the family is not more...engaged--engaging uh my uncle will--I've one aunt and uncle in Cleveland and they will come to Mark's birthday party once a year. And I'm always glad for that but uh the rest of the family is, is totally detached. So I think it's uh...I don't know what the dividing line is between people that causes some people...to gravitate toward human need and others people to turn their back on it but uh...I suppose that's how it's impacted the family. Is that what you were asking?

ML: Yeah. Yeah. Indeed.

JM: Uhuh.

ML: I just thought it was important to get a little of that in as well as the emotional. Probably ask you more directly than I would--

JM: Yeah.

ML: otherwise.

JM: Anything else that--Judy did you?

JL: Well, how do you think that people like Mark and all those people in the world, ones we'll be talking to today and tomorrow. How do you think they survive something that inhumane? And what does it tell us about who we are as humans, if people can survive that?

JM: I think the human spirit is uh indomitable. Um...there's a theory that I am going to write into a book at some point, called multiple wisdoms that's about, something I've come up with about regardless of a person's intellectual abilities that all of us have certain inherent wisdoms among compassion and humor and uh service to others and forgiveness and kindness. And I think that probably the survival happened because of people's spirits lived and survived those years and those lives...because of...acts of kindness between people living there, because of uh hope, because of uh acceptance uh but I--at what price? You know when I think about the...the violence and the uh the overwhelming uh abuse that--that was reeked upon them and they reeked upon each other, I think it...the toxicity of it...had you know bitter fruit but that spark of humanity that uh can't be killed by you know Victor Franklin wrote about it and about the way people lived and survived in concentration camps...and even on the way to the gas chambers, you know being--having dignity and having uh maintaining their internal landscape. I think the same thing is true for people with cognitive disabilities that uh...they survive because of our inherent--inherently spiritual nature. That there's something in us that can't be...crushed by uh such circumstances. Does that get at what you're asking?

ML: Same question to you. Is there anything else you'd like to tell us?

JM: (laughs)

ML: That's just a classic documentary question.

JM: (laughs)

ML: I, I delight in uh...in giving my brother the clothes and...I, I personal items that he...he can keep and uh just watching his closet get full of clothes and getting to the point that I say, "Mark, it's time to give some of this stuff away. Let's do uh some cleansing of your closets here." I mean he's uh...he's very proud...of who he is and his relationship with me particularly and others in the family and uh at his birthday last year when he had just been in his new home for two months, I put out the directive to everyone in the family, birthday gift: photographs, eight-by-ten ready to hang on the wall, framed photographs, and I even directed at people what photograph I wanted from photographs that I remember people had. So that he could be surrounded by the loving uh visages of uh family.

And uh you know I think what we're doing in this movement toward opening communities to all members is uh giving people the opportunity to uh to be surrounded by loving energy, not necessarily family. In some cases that isn't available. But uh to have friends and to have connections into the community and to establish lasting relationships and uh...you know how--who are we as people but uh reflections of those we're linked to and you know the...solitary is the most uh vicious thing we can do--no not vicious but most--the greatest punishment to wreak on another is to deny them connections to other people. Even in a prison setting and uh certainly institutionalizing people denied them those links to their community and to their families and...to uh to

their lives and uh...we're not only making their lives whole, we're making everyone else's life whole as well. And it's an opportunity to teach forgiveness and acceptance and understanding and patience. Uh, all virtues that we all need and to remind us that uh you know frailty of the human experience is very real. And also, and probably most significant I think is as we close the institutions and tell the stories and let people know, although I think many people did have a vague sense that such places existed, it was our social contract. We did it. We allowed it. And uh as we heal that, as we close that wound, it uh you know we're all better for it. It's uh...it's in all of our best interests to uh have communities that are welcoming of all members.

ML: I'm about out of tape so--

JM: Good